



How to mentor teenagers

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In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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Glossary



جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him

Fostering Responsibility in Teenagers

Chapter One

Embarking on the journey of adolescence, teenagers find themselves facing unique challenges that demand resilience and wisdom. This self-development course aims to guide both teenagers and their parents through these transformative years, drawing inspiration from the profound advice found in Sheikh Abdurrazaq Al-Badr's book, "The Advice of the Salaf to the Youth."

Understanding the Weight of Responsibility

As teenagers transition into adulthood, a newfound responsibility descends upon them. This is not just a cultural or societal shift but an Islamic reality.

At the age of puberty, accountability for one's actions is initiated.

Allah ﷻ reveals that the heavens, earth, and mountains declined the responsibility of following the Sharee'ah that was offered to them but humankind accepted it:

1 إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

Surah al-Ahzab 72

Thus, the responsibility to follow the Sharee'ah, with the promise of paradise or the threat of hellfire, rests upon mankind - including teenagers as they enter adulthood.

Ali ibn Abi Taalib رضي الله عنه narrates that the Prophet ﷺ said:

2 رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ الصَّبِيِّ حَتَّى يَشُبَّ وَعَنِ الْمَعْتُوهِ حَتَّى يَعْقِلَ
The pen has been lifted from three; for the sleeping person until he awakens, for the boy until he becomes a young man and for the mentally insane until he regains sanity.

Jami` at-Tirmidhi 1423

This signifies the momentous responsibility bestowed upon individuals upon reaching puberty, a responsibility that takes into consideration their deeds, intentions, and the recording of their actions.

The hadith underscores that one's thoughts, actions, and dreams are all subject to accountability. With the onset of puberty, individuals are no longer shielded by the innocence of childhood, and their intentions are now weighed against their deeds.

Ponder over the following hadith in which the Prophet ﷺ said:

3

لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمْرِهِ فِيمَ أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَ أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عِلِمَ

The foot of the son of Adam will not move from his Lord on the Day of Resurrection until he is asked about five things: about his life and how he spent it, about his youth, how he spent it, and what his wealth was from. How did he earn it, how did he spend it, and how he acted upon his knowledge.

Sunan al-Tirmidhī 2416

In this hadith, the accountability of one's actions, especially during the pivotal teenage years, is highlighted.

Allah's divine decree entails that every good and bad deed and intention are meticulously recorded. Read the following hadith:

4

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً

Verily Allah ta’ala has written down the good deeds and the evil deeds, and then explained it [by saying]: “Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended it [i.e., the evil deed] and then performed it, then Allah writes it down as one evil deed.

Bukhari and Muslim

Two Essential Pieces of Advice

1 Trust in Allah's Wisdom

Allah ﷻ does not burden an individual beyond their capacity. Reciting the last verses of Surah Al-Baqarah reinforces this principle. Trust in Allah's mercy, seek forgiveness and trust that Allah's wisdom guides the responsibilities placed upon you.

2 Engage in Dhikr and Du’aa

Remembrance of Allah ﷻ (Dhikr) and supplication play a crucial role in navigating the challenges of adolescence. Seek Allah's help, forgiveness, and mercy. Remember that through constant remembrance, the path becomes lighter, and challenges become manageable.

In conclusion, these transformative teenage years are accompanied by significant responsibility. Embrace the guidance from the Qur’an, hadith, and wise teachings, trusting in Allah's mercy and seeking His assistance through remembrance and supplication.

Guiding Them Towards Opportunities

Chapter Two

In this chapter, we explore the profound opportunities that accompany the phase of youth. Far from being merely a period of responsibility, adolescence is a golden time offering immense potential for growth in terms of religion and worldly life.

Imam Maalik ibn Dinaar said:

1

إِنَّمَا الْخَيْرُ فِي الشَّبَابِ

Goodness is found in youth.

Hilyah al-Awliaa'

He stated that goodness is predominantly found during these years. While it doesn't negate the potential for good in later years, the opportunities for righteous deeds and worship are unparalleled in youth.

1

Those Shaded by Allah


Read this tremendously powerful hadith in which the Prophet ﷺ told us:

2


سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ الْإِمَامُ الْعَادِلُ وَشَابَّ نَشَأً بِعِبَادَةِ اللَّهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ يَمِينُهُ مَا تُنْفِقُ شِمَالُهُ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ

There are seven whom Allah will shade on a day when there is no shade but His. They are:


- 1




a just ruler
- 2




a youth who grew up in the worship of Allah
- 3




one whose heart is attached to the mosques
- 4




two who love each other, meet each other, and depart from each other for the sake of Allah
- 5



a man who is tempted by a beautiful woman of high status but he rejects her, saying , ‘I fear Allah,’
- 6



one who spends in charity and hides it such that his right hand does not know what his left hand has given,
- 7



one who remembered Allah in private and he wept

Bukhari and Muslim

The hadith detailing seven groups shaded by Allah ﷻ on the Day of Judgment emphasises the special status of a young person who grows up in the worship of Allah. This unique shade is cast over those who dedicated their youth to pleasing Allah ﷻ, demonstrating the extraordinary reward for such individuals. While a just ruler is an exceptional position, the opportunity for a young person to receive Allah's shade is available to many.

2

Keys to Receiving Allah's Shade

1 ● Dedication to Worship

The hadith underscores the rarity of finding a young person fully dedicated to worship. In a time where many defer righteousness until later stages of life, those who commit to worship during their youth earn a distinctive status.

2 ● Attachment to the Masjid

Both young men and women can develop a strong connection to the masjid. For young men, regular attendance and praying in congregation are emphasised, while women are encouraged to pray at home unless there are specific circumstances.

3 ● Brotherly Love for Allah's Sake

The hadith highlights the significance of genuine love between two men for the sake of Allah ﷻ. This brotherhood is founded on mutual love for Allah, fostering a bond that remains intact even when they part ways.

4 ● Resisting Temptations

The mention of a man invited by a woman of status and beauty signifies the trials and desires that come during youth. The man's response, "I fear Allah," illustrates the importance of prioritising piety over worldly desires.

3

Golden Opportunities and the Peril of Wasting Time

Youth is not a burden but a time of immense opportunity. The teenage years, with good health, minimal responsibilities, and energetic potential, allow individuals to achieve significant milestones in their religious and educational journey.

The dire warning against wasting time underscores the irreversible nature of lost opportunities. Unlike wealth, health, or any other aspect of life, time never returns. The call to make the most of every day, to not wish it away, is a resonating reminder for young individuals to value and leverage their time wisely.

Helping Them Battle Various Fitan



Chapter Three

The teenage years are undoubtedly a time of trials, a period marked by two primary challenges: confusion and desires.

1 The Battle of Confusion

One facet of the trial involves confusion—being unable to discern what's permissible and what's forbidden, what aligns with Allah's ﷻ pleasure and what doesn't.

2 The Temptation of Desires

The second trial revolves around desires. Here, individuals consciously engage in actions they know are wrong. Despite being aware of the moral implications, they succumb to the allure of their own desires.

Reflecting on Surah Al-Fatiha

The essence of these trials is echoed in Surah Al-Fatiha:

1 أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ • صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
Guide us to the straight path. The path of those upon whom You have bestowed favour, not of those who have earned [Your] anger or of those who are astray.

Surah al-Fatiha 6 - 7

Here, believers implore Allah ﷻ to guide them to the straight path. This path is trodden by those who have been favoured by Allah, individuals saved from both confusion and desires.

The "الْمَغْضُوبِ عَلَيْهِمْ" are those who knowingly opt for wrong actions, while the "الضَّالِّينَ" are those who, due to confusion, are unable to distinguish right from wrong.

The First Enemy: The Nafs

The internal struggle begins with the self (Nafs), which often urges one to engage in wrongful deeds. The Shaitan exacerbates this desire, making small issues appear significant. The Shaitan does not force individuals into sin but rather invites them, and succumbing to these invitations leads to undesirable consequences.

A Solution to Trials: Seeking Knowledge From the Right People

One of the primary reasons for confusion (Shubuhaat) is obtaining knowledge from unreliable sources. To combat this, it is essential to seek knowledge from reputable and knowledgeable individuals. Filtering information and being cautious about the sources of religious knowledge protect against falling into confusion.

Shahawaat: Desires and Temptations

The second type of trial arises from desires (Shahawaat), where individuals knowingly engage in wrong actions.

In a hadith narrated by Usamah bin Zayd رضي الله عنهما, the Prophet ﷺ warned us about the dangers of the fitna associated with women:

- 2
- النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ
- After me, I have not left any trial more severe to men than women.
- Sahih al-Bukhari 5096

The progression from looking to talking to actually committing Zina illustrates the stages of falling into sinful behaviour.

The Importance of Lowering One's Gaze

In a hadith narrated by Abu Hurayrah, the Prophet ﷺ said:

- 3
- إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّنى أَدْرَكَ ذَلِكَ لَا مَحَالَةَ فَرِىَ الْعَيْنَيْنِ النَّظْرُ وَزِىَ اللِّسَانِ النُّطْقُ وَالنَّفْسُ تَمْنَى وَتَشْتَهِي وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ
- Verily Allah has fixed the very portion of adultery which a man will indulge in, and which he of necessity must commit. The adultery of the eye is the lustful look, and the adultery of the tongue is the licentious speech, the heart desires and yearns, which the parts may or may not put into effect.
- Sahih Muslim 2657b

The eyes often initiate the first step towards sinful behaviour (Zina). Controlling one's gaze is crucial in preventing the progression into more severe transgressions.

Prioritising the Akhirah over Dunya

In a society filled with worldly pursuits, it is vital to prioritise the Akhirah over Dunya. Craving wealth and fame can lead to distraction from the ultimate purpose of life. Balancing worldly responsibilities while maintaining a focus on the Hereafter prevents falling into the trap of materialistic desires.

Guidance in Times of Fitnah

As trials intensify, the Prophet's ﷺ advice to stay at home becomes significant. In times of confusion and fitna, exercising patience and refraining from hastily joining movements or ideologies can protect individuals from becoming entangled in harmful situations.

The Evolving Fitnah: Lessons from the Khawarij

Understanding the fitnah of the Khawarij highlights the dangers of emotional involvement without proper knowledge. The Khawarij targeted the youth, appealing to their emotions, and the consequences were detrimental. Learning from history, it is crucial to avoid hasty involvement and prioritise informed decisions over emotional reactions.

In navigating the trials of youth, patience and seeking knowledge are invaluable tools. By guarding against confusion, controlling desires, prioritising the Akhirah, and learning from historical lessons, individuals can navigate the challenges of youth with wisdom and resilience.

The Impact of Friends

Chapter Four

In the realm of personal growth and religious commitment, the influence of friendships stands as a silent force that shapes people’s characters.

Read the hadith narrated by Abu Hurayrah in which the Prophet ﷺ said:

- 1
- الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ
- A man follows the religion of his friend; so each one should consider whom he makes his friend.
- Sunan Abu Dawud 4833

This hadith serves as a guiding principle, underscoring the weight of the friendships we forge. It is a call to mindfulness in choosing those who will walk beside us on our journey.

Allah ﷻ says to the Prophet ﷺ in the Qur’an:

- 2
- وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۚ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا
- And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His face [i.e., acceptance]. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.
- Surah al-Kahf 28

A

Defining Friendship

Delineating the characteristics of good and bad friends becomes imperative. A good friend, one who remembers Allah ﷻ and influences others positively, is juxtaposed against a bad friend, driven by desires and heedless of his Deen.

The Prophet ﷺ gave beautiful examples of good friends and bad friends:

- 3
- إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَيْسِ فَحَامِلُ الْمِسْكِ إِنَّمَا أَنْ يُحْذِيكَ وَإِنَّمَا أَنْ تَبْتَاعَ مِنْهُ وَإِنَّمَا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكَيْسِ إِنَّمَا أَنْ يُحْرِقَ ثِيَابَكَ وَإِنَّمَا أَنْ تَجِدَ رِيحًا خَبِيثَةً
- Verily, the parable of good and bad company is that of a seller of musk and a blacksmith. The seller of musk will give you perfume, you will buy some, or you will notice a pleasant smell. As for the blacksmith, he will burn your clothes, or you will notice a bad smell.
- Sahih Muslim 2628

The early years, influenced by either adherence to the Sunnah or veering into innovation, set the trajectory for one's path in terms of religion. This subsection delves into the profound impact of these formative influences.

‘Amr Ibn Qays said, “If you see a youth in his beginnings with the people of Sunnah, have hope for him. If you see a youth in his beginnings with the people of misguidance and innovation then lose hope for him, for indeed a youth is upon his initial upbringing.”

As one gets older, the ability to make autonomous choices in friendships becomes pronounced. The transition into adulthood brings with it the responsibility of deliberate and conscious relationship choices.

Breaking away from detrimental friendships is a challenging yet necessary step. Here, we must confront the difficulties, emphasising the imperative nature of such decisions.

The teenage years mark a critical juncture in the shaping of one's character. In this phase, the removal of negative influences is very crucial. The emphasis is on creating space for positive growth.

Distancing oneself from harmful influences will pave the way for the arrival of positive influences. Allah ﷻ will guide you and help you find righteous companions.

Guiding Them Through Life's Choices

Chapter Five

Everything we've covered so far boils down to one thing: making choices. Your decisions, big and small, shape the path you tread. It's not just about following desires or choosing friends; it's about steering your life.

THE ESSENCE OF CHOICE

In this phase of your journey, choices abound. The Prophet ﷺ said in a hadith:

1 الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ آخِرٌ اِخْرَضَ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنَ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ

A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your" if" opens the (gate) for the Satan.

Sahih al-Bukhari 5096

Consider your career choices. It doesn't mean that you necessarily must apply for an Islamic job; it's about ensuring your job doesn't harm your Imaan. Which job aligns with and enhances your Imaan? This extends to worldly matters too – the subjects you study, the jobs you take, and the education you pursue. Look at what benefits you, not just in terms of finances but also in the Deen.

1

GUIDANCE AND ACTION

Once you've identified what benefits you, seek Allah's ﷻ help. Making a choice isn't the end; it's the beginning of a journey. Two uncertainties loom – whether it truly benefits you and how to achieve it. You need Allah's guidance and His support in translating knowledge into action. Whether it's deciding to memorise the Qur'an or any other endeavour, seek Allah's help in knowing the right path and having the strength to walk it.

2

BANISHING HELPLESSNESS

Feeling helpless is a betrayal of trust in Allah's ﷻ ability to assist you. Remember, if Allah ﷻ helps, none can harm. In moments of challenge, trust Allah's capability to guide you out. With taqwa of Allah ﷻ, there's always a way out, no matter the problem or calamity. Trust in Allah ﷻ and act with determination.

3

EMBRACING QADAR

This chapter is an instruction manual for dealing with Qadar – Allah's divine decree. If faced with a challenging situation, focus on finding the best way forward. Even if options seem limited, ask Allah's help, work hard, and trust in His guidance to a decree that aligns with His wisdom.

4

SKILLS AND PROFESSIONS

Learn a skill or profession. It's not just about financial independence; it aligns with the greater goal of the Aakhirah. Don't tread through life without honing a skill or pursuing a profession.

5

DEFYING PROCRASTINATION

Procrastination is the nemesis of progress. Don't fall into the trap of saying, "I'll do it tomorrow." Act now; avoid perpetual delay. Defy procrastination, take charge of your decisions, and seize the moment.

6

Teaching Them to Value the Advice of Elders

Chapter Six

The Prophet ﷺ warned us about a certain kind of people who will come near the end of time:

1 يَا أَيُّ فِي آخِرِ الزَّمَانِ قَوْمٌ حُدَّثُوا الْأَسْنَانَ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ
كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ

In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief) [...]

Sahih al-Bukhari 3611

The danger highlighted here is not seeking wisdom from those who have it, especially when you're young. The Prophet ﷺ warned about people who are young in truth but lacking in wisdom. Their faith may be superficial, not going beyond their throats. This serves as a word of advice about the importance of learning from those with more experience.

The people referred to in the hadith are the Khawaarij.

A Humility in Decision-Making

Relying solely on your judgement can lead to transgression. Seeking advice from those who have walked similar paths or possess more experience is a sign of maturity. Humility in decision-making is key.

Sufyan ibn ‘Uyaynah once asked about his contemporaries such as Layth ibn Sa’d and others. When he realised that they had passed away, he was distraught and sad because he was alone in matters of leadership and making decisions for the people as an Imam. This underscores the value of consulting with those who have more experience.

To thrive in the formative years, it is vital to seek advice and learn from the experiences of others.

B The Gift of Wisdom

Wisdom is a gift from Allah ﷻ, as He says:

2 وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ
[...] and whoever has been given wisdom has certainly been given much good.

Surah al-Baqarah 269

Acknowledging that others may have insights beyond your own is important for every one of us.



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